

4th World Conference on Psychology, Counseling and Guidance WCPCG-2013

Form of study of historical psychology - the secret letters writing phenomenon

Kh. Tursun, İ. Erpay^{*,}, A. Abikey^{***}*Doctor of Historical Sciences (PhD), Assistant Professor,**Doctoral student (PhD), International Kazakh-Turkish University named after A. Yassau,**Doctoral student (PhD), International Kazakh-Turkish University named after A. Yassau, Turkestan, Kazakhstan*

Abstract

The aim of the article is to estimate the fact of denunciation according to the principles of the psychology history investigation. Thereafter, as the example in the history of Kazakhstan there is taken a commitment to organizing events in the scientific field as one of the mechanisms of action of a totalitarian society on human consciousness. By review the content of history as the whole one and interacting, one should determine political and sociable consequences of denunciation. The topicality of considered problems in the article regenerates, investigating the subject of the psychology denunciation history, which is the authorities' attraction of higher authorities in a totalitarian society. The fact of denunciation in the history of Kazakhstan is not considered as the separate plot. This problem although it is said in the investigation, nowadays has been investigated as a historical and psychological phenomenon and was not evaluated by science. The main resources of the article are kept in the document archives of the President of the Republic of Kazakhstan (Almaty) and the documents of the state archives of the political and social history of Russia (Moscow).

© 2013 The Authors. Published by Elsevier Ltd. Open access under [CC BY-NC-ND license](#).

Selection and peer-review under responsibility of Academic World Education and Research Center.

Key words Psychology of

history, interdisciplinary communication, denunciation, psychological state of the individual, totalitarian society. *Turkestan, Kazakhstan*

Introduction

The significance and features of historical data, sources of information are closely related to the subjects of these data and information sources. As A.S. Lappo-Danilevskiy said about this: "Historical data is a fruit of human mentality turned into reality" [1, C.365]. Therefore, the use of research methods in the intersubject communication of Historical Sciences provides a new opportunity for enlightenment. It can be defined that the psychology formed in such interface of intersubject communication represents a psychological type in a specific historical era, as well as the study of human mentality and body in a special cultural macro-period, which is known as history [2, p.15]. The secret letters are very important information in the study of historical psychology.

As is known, secret letters are a written or verbal reporting to authorities [3, p.264-265].

The Soviet criminal secret letters are a "delivery of untrue information to competent authorities or official about completed or imminent crime for the initiation of criminal case". For such an act, the Penal Code contains a special section for bringing to responsibility. It is recognized that the cryptography is an act of crime from receipt by competent persons or official.

There are signs that aggravate components of crime: a prosecution of especially dangerous State or serious crime: manual preparation of evidences (that is, provide false documents) in prosecution: the mercenary motives (i.e., for the purpose to acquire the property of the accused person) [4, p. 94].

This information defines the criminal nature of the secret letters writing. Therefore, in any society, whatever aim it pursues, whatever the nature it has, the writing of secret letter is a criminal act.

Corresponding Author: Kh. Dursun
E-mail: khdursun@gmail.com

Investigation

Considering such criminal act as a form of class struggle became a necessity of a totalitarian society. The phenomenon of secret letters does not have a national character. Its political and social framework appears from an arbitrary, totalitarian society. For example, during the rule of the sovereign of the Ottoman Empire, Abdul Khamid, called “tyrant” for his autocratic actions, secret writing came to that the information which is beyond all belief was delivered as a secret letter; depraved and adulatory flatterers of the society wrote secret letters to Sultan for their mercenary purposes [5, p.176].

Since that, the secret letters writing has a political nature. Developing through the political system, the secret letters writing loses the criminal character and becomes a part of the political culture.

And the political culture allows to learn about the level and nature of political knowledge, values and actions of citizens. Along with this, the political culture means social values, is the content of the tradition and norms governing the political relations and their quality. And since that, the political culture of Soviet society has class-specific features. One of the important functions of political culture institution (the State, democracy, political party, etc.) is to protect social values of the society. These functions give great opportunity for secret letters writing.

As a member of a specific society, a person goes not only through the socio-cultural environment corresponding to the society, but also through a process of socialization in this environment. While familiarizing with the above-said political cultures of the society the individual person interferes in multiple-valued and dynamic processes in relation to the Government and renewing oneself as politically cultural life owner. In general, political socialization is a mastering of the basic elements of the corresponding political culture by an individual, as a member of a particular society and the citizen of the State.

The political culture of an individual person depends on global factor of the historical society in which he lived. This is such a phenomenon as “to breathe one air”. Here the “air” is a Russification of the small peoples, which begins with the chauvinistic policy of Tsar power, and continues with the Soviet totalitarian society. The influence of this phenomenon at first was directed to the individuals in governments of small peoples. In political collisions in the early XX century, marginal persons who were eager for power faced the national nihilism, and had come to begin accepting the Christian religion. Alibi Dzhangildin was one of those leaders of Soviet Kazakhstan. Before 1917, he accepted Christianity and under the name of Ivan Stepanov visited the countries of Europe and Africa. Mustafa Shokay writes that he even turned in Turkism [6,262-266 bb.]. However, during the Soviet Government he became a true Bolshevik-internationalist. In order to eliminate Alashorda followers, his opponents on the political arena, he left his signature in a secret letter to V. I. Lenin; he has such a political-psychological biography. Accusing “Ak zhol” newspaper in nationalism before the Government, Alibi Dzhangildin make possible to recognize this as an evidence of his political struggle. D. Amanzholov writes about this: “For the such faithful Leninists and Stalinists and old enemies of Alash, as A. Dzhangildin, the mere fact of participation in the Democratic National publication of non-Bolshevik line was a faithful proof of counterrevolutionism, about which he informed V.I. Lenin in April 1921, regarding the biography of N. Tyurekulov and N. Khodzhanov – the leaders of the Soviet Turkestan [7, p.96].

There is an established opinion among political scientists that people’s ideas about the political world are formed from childhood. According to many researchers, at this age, children begin to know the truth of political life. More precisely, for example, they learn government relations when meeting with local police, learn about the Kings, President, Prime Minister, Governor from the mass media, external environment, and parents, etc. [8, p. 320]. A true character of colonial Government can be clearly seen in childhood of T. Ryskulov, which was the chief officer in Turkestan Government in 1912-1922. His father murdered Chief of the district and was imprisoned, his first political school was learning Russian in prison beside his father.

In the process of socialization and growing-up, every member of society is formed as a social owner of life and becomes familiar with the political culture and its components. Therefore, as far every person becomes socialized in a specific social environment, as much he can approach the political culture. This social process continues throughout a person's life. Political culture deeply changes during wars, crises, in abnormal and emergency situations in the life of peoples. These changes are evident in the psychology of individuals. There were many important situations that changed political culture of T. Ryskulov. During his struggle with opponents from the own people, the use of secret letters writing weakened, and this was the reason for distance and separation from the policy and governance in Turkestan. Afraid of being “politically dead” he has not even noticed that his secret letter written in the heat of political passion can cause drastic consequences for the Kazakh people. When creating a person's psychological portrait, much attention has been paid to definition of the character-regulating features. E. Egorova says about the political leader’s adequate perception of particular situations and his capacity to react properly. This individual characteristic describes the response to changes and is the feature that regulates assessment in situations that he came across. [9, p. 46]. Writing secret letters is a feature of the psychological character of Ryskulov.

Kazakh historian K. Atabaev defines the nature of historical information as “the data provide objective or subjective information about public events. That is, along with the description of the situation at a certain level, the information describes the author’s view of life, ideas, psychology.” [10, B.7].

In 1924, T. Ryskulov wrote long secret letters. In source studies these secret letters are considered a political document, and are a very valuable source of information about Alash movement. Ryskulov’s letters contain historical information that will help to learn about the composition of national elite representatives who worked in the Republic of

Turkestan, their political activities, and historic information that will help to enrich the history of Alash national liberation movement and rehabilitate the truth about it. We can mention two important significances of secret letters. The first is scientific significances. According to information about individual persons, representatives of national elites and their activities, it was defined that in Turkestan the right wing of Alash movement divided in two, one acted straightforwardly and the other one - secretly. These documents include many evidences that prove these facts.

The second is political significance. The above-mentioned secret letters describe the strategy for political and ideological elimination of Alash movement, which was the first model of the national state, and is an important phenomenon in the national liberation movement.

Historical information always exists independently of the historian. Information about such evidences shall be considered in accordance with its internal content and collected knowledge. Historical information is the basis for the transfer and explanation of historical study and any historical knowledge. Accordingly, there are two significances of historical data: data of historical information and information considered to be historical. By the historical information is meant the historical information and phenomena, which make possible to learn about the history of human society and which help in the work of the historian [11, p. 153]. Therefore, secret letters as well have historical character in their scientific significance.

M. Koygeldiev said about the occurrence of secret letters: "It is interesting that Soviet government which attacked Alash, was inclined towards the second half of the Kazakh political chief officers, that is, to those who originally accepted the Bolsheviks' platform, S. Seyffulin, S. Mendeshov, and T. Ryskulov". [12, p. 26]. This means the way for writing secret letters and their use was widely opened.

What is this? Figures who were opponents of Alash are the "necessity" or actions arising from their commitment to class ideas. It is true that there were those who for the sake of a quiet work and life and joined the chorus, denigrated Alash followers. There are many of this vulgar herd. However, their sounds were of little help for the Soviet Government. Soviet Government needed politically reliable people who supported their policy. Later writers of secret letters were arrested and the information they gave under the influence in the prison is kept in the files of the National Security Committee. And some secret letters are the fruit of strong faith of authors in their political opinion, class idea.

T. Ryskulov, in his statement to I. Stalin about Sadyk Otegenov, M. Shokay: "Honourable, but sly person, an old man who supports the monarchy. The public figure of autonomous governments of Alashorda and Kokan. In 1913, he attended celebration at the Romanovs' family in St. Petersburg. He knows all the secrets of Kozhanov. He himself is the high priest of all assignments of Kozhanov. The one who would like to be a local governor depends on Otegenov. Many communists obtain posts through him. He asked me what appointment I like to get and told that he would do it through Kozhanov". [13, S.248].

T.Ryskulov letter about Kazakh jadist K.Kozhykov results of nihilism "Kyrgyz aristocrats came from "hodzhs". A member of the former Kokand independent government. An assistant of alashordean Shokaev. In 1913 he wrote a book in Kyrgyz language with the tsar portrait in the event of the Romanovs. He was a commissar in one of the regions of Fergana of the temporary Kereniy government. In 1921 he was a member of People's Commissar of cadastral register number, later he was a deputy, controlled land reform in Zhetyssu oblast and he told everyone "we beat Russians successfully", these words were true. But "Kozhykov, Kozhanov, Asfendiiarov, Toktybaev were married to the daughters of famous Lapin, and they ruled together primarily the Kyrgyz people through this related indication". In the letter about Begaidar Aralbaev his marginality toward the proletarian culture is seen, who worked People's Commissar of the Domestic Affairs of the Turkestan Republic, "was married recently, paid a tribute for the wife (i.e. being a communist he bought a wife)".

In his letters T.Ryskulov dwells especially in the paper "Ak Zhol", "the paper that is close to the heart of the readers is called "Ak Zhol", i.e. a straight road or a bright road, for example, Kazakh dervishes compare white with God" [13, P.239], and directs the sight of the punishing authority toward the paper, turns its name to the religious stream, that shows his psychology of atheistic faith.

T.Ryskulov told that M.Dulatov was a close friend of Kozhanov, they worked together and now they were connected practically and ideologically, that the main and basic articles were written by M.Dulatov. Saying that the ideas of "Alash Orda" were carried openly, M.Dulatov's portrait as a manager of "Ak Orda" was printed twice in the holyday flimsies in 1922-1923 along with Kozhanov's [13, P.238], as if he wanted to increase the nationalistic actions of M.Dulatov and turn him against the Soviet government.

T.Ryskulov set a goal to establish the guilt in nationalism of "Ak Zhol" and other Kazakh magazines, where there were such figures as A.Bokeikhanov, M.Dulatov, M.Zhumabaev, K.Bolganbaev, H.Dosmukhamedov... "akzhols" sponsored them. [13, P.216] That he made a fake identity.

According to the letter addressed to Stalin "For our part of this issue we will demand a search toward Kozhanov and his people on the Chief Political Administration net of Alashorda people homes in Turkestan and other places. [13, P.203] It is seen that the letter writer is devoted to a class position. As well, the secret letters of T.Ryskulov affected the open enmity between the Soviet government and M.Shokaev. Such secret letter was written by a famous public figure, a poet S.Seifullin. In 1937 he wrote to the Chief of the Republic Party L.Mirzoyan "In 1920 in Moscow my comrade and I came into the room of comrade Dzhangildin during the VIII congress of Soviets of RSFSR. There were comrades Ryskulov, Turyakulov and someone else. Turyakulov just boasted that he "founded" Kazakh paper named "Ak Zhol" ("White Road") in Tashkent city of former Turkestan ASS Republic, and that "this paper is managed by invited famous, authoritative (it is his word) writer Miryakup Dulatov". When he said it with discussion, I put immediately in with laughter: "And the name of the paper is white-guardian and "the most authoritative" writer Dulatov is white-guardian!" Ryskulov laughed, but Turyakulov went red". This

information shows that the national representatives of aristocracy had contradictions in political-ideological views, which were divided into national-democratic and class character.

And in its turn the Soviet totalitarian society made writing of the secret letters an institution for society controlling, and therewith it kept people in fear. Historical-psychological research of description and content of this phenomenon gives an opportunity to find out the nature of totalitarian society.

Bibliography

- Lappo-Danilevskiy A.S. Metodologiya istorii. – SPB, 1910. -C.1.
 Şkuratov V.A. İstoričeskaya psihologiya. -2-e pererabotanniye izdaniya. –M.: 1977.
 Dal V.İ. Tolkoviy slovar ruskogo yazıka: Sovremennaya napisaniya. / V.İ.Dal. –M.: O “İzdatelstvo Astral: OOO “İzdatelstvo AST”, 2004.
 Yuridičeskiy ensiklopediçeskiy slovar. Gl.Red.A.Y.Suharev. – M; sovetskaya ensiklopediya. 1984.
 Jeltıyakov A.D. Peçat v obşestvenno – politiçeskoy ı kulturnoy jizni Tursii (1729-1908 rr.) M: Nauka.1972.
 Şokay M. Markum Anuar Paşa hakkında este kalgandardan uzundiler // Tandamalı şığarmalar: Uş tomdık. 1 – t. – Almaty: “Kaynar” baspası. – 2007.
 Amanjolova D.A. Na izlome. Alaş v etnopolitiçeskiy istoriy Kazakistana. – Almaty: İzdatelskiy dom Tayms, 2009.
 Rubinşteyn S.P. Osnovy obşey psikologii. – SPb: Piter, 2004.
 Yegorova E.V. Prikladniye isledovaniye amerikanskoy politiçeskoy psihologiyey roli liçnosti burjuaznogo politiçeskogo lidera po vneşney politike. S.42-52 // Prikladniye problemy socyalnoy psihologii. – Moskva: “Nauka”. 1963.
 Atabayev K. Kazak baspasözı Kazakstan tarihının derekközı (1870-1918). Almaty: Kazak universiteti. 2000.
 İstoričeskaya nauka. Voprosy Metodologii. -M. «Mysl». 1986.
 Koygeldiyev M.G. Alaş kozgalısın ult tagdırındağı orny cönunde.// «Alaş kozgalısı ideasınıñ Euraziya kenistigindeğı ıkpalı: tarih jane kazırgi kezen» Halkaralık gylım-praktikalık konferansiyasınıñ materyaldarı . Şakarım atındağı SMU jane SMPİ. Semey, 2008.
 RGASPI. F.17, op. 85, d.77
 Alaş kozgalısı. Maselenin zeritteu tarihınan. Kujattar men materialdar jinagı. 1918-2007 y.y. -Almaty: El-şejire, 2008. C. 4.